3:Chao E-5 (1939-1941)1948 AF12 North China AF12

problems have been analyzed. The villagers certainly have many more problems in their life, but it is assumed that a study of these activities would sufficiently show the relative importance of the various cooperative units in the solution of their problems. It should be further added that the villagers may or may not know of the existence or the nature of their problems. Their activities may thus be intended or unintended, purposive or random, and their institutions and associations may be enacted or crescive, contractual or customary.

It may be clear by now that the family is not the only unit of social cooperation in this village, but rather it is the core in the midst of many other units. In the solution of the problems of hunger and sex, the home is the center of activities, and members of the family or family-household work together in a division of labor and cooperation.

Social order is maintained by both law and custom. In either case, the family-household acts as a center to link together all activities into a system. The household is the basic point of reference. The family is the unit of responsibility. While village folks are afraid of getting mixed with politics, there seems to be no sure way for them to escape. The principle of inaction may be good to follow when life goes on smoothly, but obviously this is impossible. Their own problems together with external forces have broken up the family wall. A form of cooperation larger than the family has to work itself out.

So is worship a family matter, but the construction of a temple and its management and up-keep require a unit of cooperation larger than the family. Even a unit as large as a village may not be sufficient. The temple is now more than a place of worship. The school is here. The store is here. These two additional functions will continue to keep the temple buildings in good shape. But no single family can keep all these institutions functioning.

The field of social communication has not only shown that the family as a unit is insufficient to meet the needs of free association of its members. It also indicates that the village is not a very strongly integrated whole. Internally, it falls into many associations, formal or informal.

But externally, forces such as marriage, economic exchange, political organization and the process of urbanization in general have broken down the village wall. P'ing-chiao-tsun is certainly not a self-

4: Burgess E-4.5 (1926-1927) 1928 AF12 North China AF12

there could not be more than another 34 such craft and professional guilds in the city, or a total of 68—34 meeting at the temple and 34 meeting elsewhere. In our own list of 111 it has been indicated that there are 40 craft and 11 professional guilds, or 51 guilds of the type under discussion. Subtracting 51 from 68 (the estimated total number of Peking craft and professional guilds) we arrive at the figure 17 as the approximate number of guilds of these two types which we have not already identified on our list of 111. It has already been shown that all commercial guilds in the Peking area are included in the Chamber of Commerce list. The approximate figure, then, for the total number of Peking guilds is 111 + 17, or 128.

B. Location of Guild Offices

There was a wide variation in the type of headquarters or offices for conducting the affairs of the guilds studied. The replies to our questions did not always make it clear whether the headquarters of the guild were in a building owned by the guild or in a rented building. It is clear, however, that in the case of sixteen guilds there are definite headquarters other than a temple where guild business is carried on. Mr. Gamble thus describes the buildings:

> Some of these are beautiful buildings with large courtyards, attractive gardens, artificial rockeries and fine furnishings; others are small, plainly built and meagre in their furnishings. The amount of money spent on the gild hall depends entirely upon the prosperity of the members and their willingness to subscribe to the gild.[1]

Fifteen of the guilds meet in temples which are their regular headquarters. The most popular of these temples is *Ching Chung Miao,* above described.[2] Nineteen of the guilds

[1] Gamble and Burgess, *op. cit.*, p. 175.

[2] *Cf.* p. 51.